The Dragon and the Beast of the Book of Revelation

Rev. J.L. Iannuzzi, STL, S.Th.D.

In the Book of Revelation St. John shares his vision of the world's future. In Rev. 12:3-4, 17 he beholds a huge red dragon in the sky; in Rev. 13:1-2; 17:9-14 he beholds two beasts: one emerges from the sea with ten horns and seven heads, and the other from the earth with two horns. He reveals that the seven heads of the first beast represent seven kings (who reign over seven kingdoms): five of whom have fallen, one is present (in his lifetime), and the seventh has yet to come. One discovers a similar vision in the Book of Daniel 7:1-8, where this holy prophet beheld four beasts from the sea that represent four "kingdoms," which, as noted above, St. John reveals have already fallen.

In this article I wish to share the characteristics and biblical meaning shrouded in symbolic imagery that both inspired books reveal and that foretell the world's future.

Beasts of the Book of Daniel

While the characteristics of the four beasts of Daniel and kings who govern kingdoms of St. John are similar, they represent kingdoms in different historic times. The Old Testament Book of Daniel describes the characteristics of the four beasts as follows: 1) The "lion" (which represents the Neo-Babylonian Empire of which Nebuchadnezzar was king); 2) the "bear" (which represents the Medo-Persian Empire of which Cyrus was king); 3) the "leopard" (which represents the Greek Empire of which Alexander was king); 4) the "terrifying, horrible" beast (which represents the Roman Empire of which Julies Caesar was king). This is manifest in Dan. 2:31-33. Here Daniel affirms, *"In your vision, O king, you saw a statue, very large and exceedingly bright, terrifying in appearance as it stood before you. The head of the statue was pure gold, its chest and arms were silver, its belly and thighs bronze, the legs iron, its feet partly iron and partly tile."*

Daniel informs King Nebuchadnezzar (605 – 562 BC) that he is the *head of gold* of the Neo-Babylonian Empire (626-539 BC): *"You, O king… to you the God of heaven has given dominion and strength, power and glory; men, wild beasts, and birds of the air, wherever they*

may dwell, he has handed over to you, making you ruler over them all; you are the head of gold" (Dn. 2:38).

Daniel reveals to the same king that the statue he beheld had not only a pure gold head, but silver chest and arms, thus foretelling the fall of Babylon into the hands of the Medes and Persians. He tells the king, *"'Peres', your kingdom has been divided and given to the Medes and Persians"* (Dan. 5:28). Of this statue the Medes represent the chest and the Persians represent the arms. This represents the Medo-Persian Empire (539 – 331 BC) over which reigned King Cyrus II (539 – 530 BC).

Let us recall that after Judah was taken into captivity, Babylon ruled the Promised Land under Nebuchadnezzar. Babylon later fell to the Medo-Persian Empire, which then became sovereign over Jerusalem and the Promised Land. Because of their vassal status, the Jewish captives that returned from Babylon had to ask permission from Cyrus and Darius, the Persian kings, to rebuild the wall and the Temple. The Jews enjoyed a measure of peace, but their freedom depended on the favor of the ruling Persian emperor. Thus Medo-Persia ruled over the Jewish nation for more than 200 years – from the overthrow of Babylon in 539 BC until Medo-Persia itself was defeated by the Greeks in 331 BC.

In his eighth chapter the Angel Gabriel reveals to Daniel the meaning of a vision in which he beheld a two-horned ram (Dan. 8:20: the Medo-Persian Empire. *"The two-horned ram you saw represents the kings of the Medes and Persians"*) being defeated by a male goat (Dan. 8:21 describes the Greek Empire. *"The he-goat is the king of the Greeks, and the great horn on its forehead is the first king"*). Thus the bronze belly and thighs of the statue that King Nebuchadnezzar beheld represents the Greek Empire (323 – 146 BC) over which King Alexander reigned (336 – 323 BC).

The statue's iron legs and feet of partially iron and partially clay represent the Roman Empire that would succeed the Greeks, as depicted in the fourth beast of Daniel's vision (Dan. 7). After Alexander the Great conquered Medo-Persia, the Greeks became the new overseers of the Land of Promise. Jews under the Maccabees gained a measure of independence until Rome took control of the area. Thus, during the time of Christ, the Jewish people of the Old Testament ecclesia lived in the land and worshipped in the second Temple while it was under Roman jurisdiction. In 63 BC the Roman General Pompey the Great captured the Promised Land and the Roman Empire occupied it for approximately 700 years.

Beasts of the Book of Revelation

St. John Book of Revelation chapters 12, 13 and 17 describe the vision of a red dragon, with seven heads and ten horns, seven kings (who reign over seven kingdoms), two beasts, seven diadems, and seven hills. Noteworthy is the Sacred Scripture expression, "hills" or "mountains"

that represents governmental structures or kingdoms, and wherever there is a kingdom there is a king (e.g., Isa. 2:2; 31:4; Micah 4:1; Ps. 72:3; 148:9; 114:4,6). For this reason, those who claim that the seven hills of the Book of Revelation are a literal rendering and imply a city that has literally seven hills distort the meaning of the biblical text.

When St. John's Book of Revelation 13:1-2 and 17:1-8 describes the vision of a 'beast' that has *"seven heads [kings] that represent seven hills [kingdoms],* five of which have fallen, he is referring to kingdoms of the past. These kingdoms include Daniel's aforementioned four kingdoms, i.e., 'beasts', and they are as follows: the Neo-Babylonian Empire, the Medo-Persian Empire, the Greek Empire and the Roman Empire. And St. John adds that one kingdom has yet to come (Rev. 17:9-11).

As indicated earlier, historically there were five kingdoms that had fallen at the time in which St. John wrote the Book of Revelation and these were, the Egyptian Empire, the Assyrian Empire, the Neo-Babylonian Empire, the Medo-Persian Empire and the Greek Empire. The empire that he affirms, 'still lives' and that was present in his lifetime was the Roman Empire. He then adds that after this Roman Empire there will be one more kingdom that has not yet come. He reveals, "*five have already fallen, one still lives, and the last has not yet come"* (Rev. 17:10).

In Rev. 12:3 the "red dragon" that appears "in the sky" emerges as Lucifer who, after his rebellion against God, assumes in Sacred Scripture the names of Satan, the Devil, the Dragon, the Ancient Serpent, the Adversary, etc. He is the evil spirit imbuing and empowering all of the pagan kingdoms ("the beast") to wage war against Christ and his Church. The 'seven heads' are kingdoms and the 'ten horns' are its kings that work under the diabolical authority of Satan.

With respect to 'the last' kingdom of which St. John writes and that has 'yet to come,' it is argued that this kingdom is currently being formed today through the apostatized western allied nations that are presently pursing the creation of what is referred to as a "Great Reset" that leads to a "New-World Order"[1] or a "One-World Government" under the rule of tyrannical world leaders and their adepts. This last kingdom of which St. John speaks will wield power and influence far greater than its predecessors.

Ss. Ephraem (306-373 AD), Cyril of Jerusalem, John Chrysostom (327-407 AD) and Jerome (347-419 AD) refer to a world government as the "Roman Empire" come back to life.[2] That which distinguishes the late Roman Empire from its future revival under the New World

[1] The Latin phrase *novus ordo seclorum* ("new order of the ages" or "new world order") is one of two Latin mottos on the reverse side of the Great Seal of the United States.

[2] Dn. 2:40; cf. also the Church Doctor St. Ephraem (306-373), *The Sunday Sermons of the Great Fathers,* Vol. 4, Translated and edited by M.F. Toal, Henry Regnery Co. 1964, p.355; *The Catechetical Instructions of S. Cyril, Archbishop of Jerusalem,* A Library of the Fathers, Oxford, p.190; St. Chrysostom's commentary *On II Thess.; Corpus Christianorum, Series Latina,* Vol. LXXV A, *S. Heironymi Presbyteri Opera, Pars I, Commentariorum in Danielem,* Pub: Turnholti, Typographi Brepol, Editores Pontifici, 1964 p.844.

Order is its having for the first time "established dominion upon the *entire* earth, even to its ends."[3] Thus this seventh kingdom, like a revived Roman Empire, signals the first historic, *global* victory of the powers of evil.

St. John affirms this last kingdom and its adepts will only for a short time succeed in imposing the penalty of death on those who refuse its "mark," thereby changing its so-called acts of government into acts of war and terror on all Christians. It is noteworthy that the original Greek word for "mark" is Káragma (χάραγμα), which does not mean "mark" at all, but more forcefully a "strike that leaves an impression," or a "brand within the flesh." This Luciferian mark may be impressed within the flesh of the right hand or forehead as a public declaration, and will demand of those civilians who receive it customary public acts of worship. Acts of public worship will be directed toward an image that will be erected in honor of the one-world conglomerate Beast. Satan will empower this image to come to life and with diabolic mechanizations, aided by computerized artificial intelligence and electronic technology. In these short but dark days ahead there will be little wiggle room for pusillanimous individuals who expect to receive his Luciferian mark solely to obtain material goods to survive. The one who receives the mark of the beast has consented to idolatry and is henceforth targeted by Gods' angels for the day of wrath that will manifest itself quickly and with great violence. The Book of Revelation reveals their fate:

> The first angel went and poured out his bowl on the earth. Festering and ugly sores broke out *on those who had the mark of the beast or worshipped his image.*[4]

Those who have refused the mark of the beast will be put to the test, but divine assistance will give them strength. The antichristian world government will force them into hiding where they will pray and receive the sacraments from bishops and priests in private homes or cenacles, and God's angels will seal them on the forehead to protect them from his wrath. Revelation 7:4 and 14:1 reveal that *a spiritual, divine seal* will be imprinted on the foreheads of those that refuse the mark of the beast to guard them and equip them to endure the seven trumpets.

This last kingdom will espouse a communist ideology to further Satan's plan to destroy God's Church and stifle all promptings of the Holy Spirit in the souls of his creatures. It will assuage humanity's desire for religion by delivering to the masses as opium an idol, or god, that appeals to all religions. By the working of diabolic wonders, aided by technology, it will mesmerize the masses and win over many. It will remove the perpetual sacrifice by abolishing the Holy Eucharist, suppress the public exercise of the Papacy, and seek to replace it with a false substitute who will sit himself in the throne of its counterfeit church and proclaim himself god.

This tyrannical rule imposed by this last kingdom will deny the Resurrection and divinity of Jesus Christ and seek to change the Church's Sacred Tradition; it will advance anti-Christian morays and usurp from its citizens their God-given freedoms (e.g., freedom of religion, of conscience, of free speech, etc.); those who refuse to serve this anti-Christian world order will be unable to buy or sell anything. St. John reveals, *"It (the beast) forced all the people, small and*

[3] *The Sunday Sermons of the Great Fathers,* Fr. M.F. Toal, Regnery Pub, Chicago 1958.
[4] Rev. 16.2

great, rich and poor, free and slave, to be given a stamped image on their right hands or their foreheads, so that no one could buy or sell except one who had the stamped image of the beast's name or the number that stood for its name" (Rev. 17:16-17).

Insofar as the last kingdom is intimately linked to secret society of Freemasonry toward which eight popes have issued pronouncements of condemnation, the ecclesiastically approved messages of the Blessed Virgin Mary to Fr. Stefano Gobbi reveal that the seven heads of this beast of sea (Rev. 13:1-2) represent in modern times the various masonic lodges that seek to undermine God's grace, which is especially communicated by means of the seven Sacraments. The aim of masonry is not to deny God, but to blaspheme him. Satan avails himself especially of this society to govern the world by means of the ten horns – a horn, in the biblical world, is an instrument of amplification; a way of generating news or propaganda. The diadems on these horns represent in masonry signs of dominion and royalty; those who aspire to the higher ranks of the society are endowed with excessive material wealth. To Fr. Gobbi Mary reveals that if the Lord has communicated his law with the Ten Commandments, masonry seeks to ape the Ten Commandments through its ten 'horns' of social media that promote vices in opposition to the virtues contained in the commandments.

It is important to note that if in these End times subversive forces in high positions of secular authority impose ungodly laws under Satan's authority, God does not leave his flock untended. He opposes the authority of Satan and his adepts with his own divine authority, prophets and the saints through the outpouring of the Holy Spirit that has been reserved for these End Times. St Paul summarizes this truth when affirming, *"Where sin abounds grace abounds all the more"* (Rom. 5:20). And the two recent Pontiffs, Ss. Pope John XXIII and John Paul II, spoke of this outpouring when invoking a "new Pentecost." St. Pope John XXIII proclaimed this truth vigorously in his introductory remark at the Second Vatican Council: *"The Church needs a new Pentecost."* In all Catholic churches throughout the world, these words were prayed in preparation for the Second Vatican Council: *"Renew your wonders in our midst as in a New Pentecost!"* Pope John Paul II proclaimed to Latin Americans in 1992, "*Welcome the Spirit, so that a new Pentecost may take place in every community!"* This outpouring of the third Person of the Trinity is also abundantly evident in the Church-approved writings of scores of contemporary mystics who emphasize how God permits Satan to have his hour in order to prepare the world for the Day of the Lord and a universal era of peace: the reign of his Divine Will on earth. As God the Father allowed Satan to test his Son in the desert, so he permits Satan to test the loyalty of his children; he does so to increase their merit and bestow upon them the enthrallments of eternal beatitude.

I provide below a chart illustrating the seven kingdoms.

Rev. 12:3-4, 17:	**Rev. 13:1-2:**	**Rev. 17:9-14:**	**Dan. 7:1-8, 17:**
"Then another sign appeared in the sky; *it was a* ***huge red dragon,*** *with seven heads and ten horns, and on* ***its heads*** *were seven diadems. Its tail swept away a third of the stars in the sky and hurled them down to the earth… It took its position on the sand of the sea."* *Nota bene:* The red dragon is Satan's activity through Marxist atheism: cf. MMP message of June 3, 1989 in which the Blessed Virgin Mary reveals, *"In this terrible struggle, there comes up from the sea, to the aid of the Dragon, a beast like a leopard. If the Red Dragon is Marxist atheism, the black beast is Freemasonry. The Dragon manifests himself in the force of his power; the black beast on the other hand acts in the shadow, keeps out of sight and hides himself in such a way as to enter in everywhere. He has the*	*"I saw* ***a beast*** *come out of the sea* *with ten horns and seven heads;* ***on its horns*** *were ten diadems, and on its heads blasphemous name(s). The beast I saw was like a leopard, but it had feet like a bear's, and its mouth was like the mouth of a lion. To it the dragon gave its own power and throne, along with great authority."* (An allusion to Dan. 7:3-7 in which Daniel sees 4 beasts come out of the sea: *lion, bear, leopard* and one that is *dreadful and terrible*). **Rev. 13:11-12:** *"Then I saw* ***another beast*** *come up out of the earth; it had two horns like a lamb's but spoke like a dragon. It wielded all the authority of the first beast in its sight and made the earth and its*	*"Here is a clue for one who has wisdom.* *The seven heads represent seven hills upon which the woman sits. They also represent seven kings: five have already fallen, one still lives, and the last has not yet come, and when he comes he must remain only a short while. The beast that existed once but exists no longer is an eighth king, but really belongs to the seven and is headed for destruction. The ten horns that you saw represent ten kings who have not yet been crowned; they will receive royal authority along with the beast for one hour. They are of one mind and will give their power and authority to the beast. They will fight with the Lamb, but the*	*"In the vision I saw during the night, suddenly the four winds of heaven stirred up the great sea, from which emerged* ***four immense beasts,*** *each different from the others.* *The first was like a lion, but with eagle's wings. While I watched, the wings were plucked; it was raised from the ground to stand on two feet like a man, and given a human mind.* *The second was like a bear; it was raised up on one side, and among the teeth in its mouth were three tusks. It was given the order, "Up, devour much flesh."* *After this I looked and saw another beast, like a leopard; on its back were four wings like those of a bird, and it had four heads. To this beast dominion was given.*

claws of a bear and the mouth of a lion, because he works everywhere with cunning and with the means of social communication, that is to say, through propaganda. *The seven heads indicate the various Masonic lodges, which act everywhere in a*	*inhabitants worship the first beast…"* [5] (An allusion to Dan. 7:8). *Nota bene:* The "two horns" represent ecclesiastical freemasonry. In the ecclesiastically approved MMP messages, The Blessed Virgin Mary reveals,	*Lamb will conquer them…"*	*After this, in the visions of the night I saw the* ***fourth beast,*** *different from all the others, terrifying, horrible, and of extraordinary strength; it had great iron teeth with which it devoured and crushed, and what was left it trampled*

[5] Enter the second beast that comes from the earth. The second beast has "two horns like a lamb's but spoke like a dragon," and forces the earth's inhabitants to "worship the first beast" (Rev. 13:11-12). In Scripture the lamb is the symbol of sacrifice in the Church and its blood removes the punishment of sin. Moreover, this symbol of the "two horns" is intimately linked to the Old Testament high priesthood, where the priest wore a headpiece with two horns.

Unlike the *Preterists* who relegate prophecy and its eschatological protagonists to the past, the Tradition of the Apostles, faithfully transmitted by the early Church Fathers and developed through the centuries, envisions two future manifestations of "the spirit of antichrist," which St. John calls the "False Prophet" (Rev. 16:13; 19:20; 20:10) who receives his authority from the beast, and "Gog" who receives his authority from Magog (Rev. 20:8). If St. John is the only biblical author to use the term "Antichrist" (1 Jn. 2:18.22; 4:3), others have made reference to it. St. Paul refers to a single eschatological Antichrist, or individual incarnation of the "spirit of Antichrist," preceding Our Lord's return:

"The day of the Lord is at hand. Let no one deceive you in any way. For unless the apostasy comes first and the lawless one is revealed, the one doomed to perdition, who opposes and exalts himself above every so-called god and object of worship, so as to seat himself in the temple of God, claiming that he is a god... whom the Lord [Jesus] will kill with the breath of his mouth and render powerless by the manifestation of his coming" (2 Thes. 2:2-4.8).

We encounter similar references in the Books of Daniel, Ezekiel, Revelation, Matthew and Mark. Matthew and Mark place this antichristian individual (who is *never* associated with a validly elected Roman Pontiff) in the third person singular, thereby recalling Paul's reference to a satanic man. Indeed, Mark's use of a masculine participle "standing" (*hestekota*) in the neuter noun suggests this. A careful study of Scripture reveals that Matthew, Mark and Paul present the same characteristics that define the Antichrist of the early Fathers, who arises in the end times to profane God's sanctuary, and to persecute and kill Christians. Paul's aforementioned description of Antichrist offers an additional piece of evidence: It appears to match the descriptions of the last individual Antichrist represented in the figure of Gog, who arises shortly before the end of the Era of Peace (Rev. 20:7-8), and whom Jesus kills with the breath of his mouth. For more info I refer you to the book, *"Antichrist and the End Times":* https://www.ltdw.org/other-publications.html

subtle and dangerous way.

This black beast has ten horns and, on the horns, ten crowns (diadems), which are signs of dominion and royalty. Masonry rules and governs throughout the whole world by means of the ten horns. The horn, in the biblical world, has always been an instrument of amplification, a way of making one's voice better heard, a strong means of communication.

For this reason, God communicated his will to his people by means of ten horns which made his law known: the ten commandments...
If the Lord has communicated his law with the ten commandments, Freemasonry spreads everywhere, through the power of its ten horns, a law which is completely opposed to that of God.

The grace of the redemption is communicated by means of the seven sacraments…

"The beast has on its head two horns like those of a lamb. To the symbol of the sacrifice, there is intimately connected that of the priesthood: the two horns. The high priest of the Old Testament wore a headpiece with two horns. The bishops of the Church wear the miter with two horns to indicate the fullness of their priesthood.

The black beast like a leopard indicates Freemasonry; the beast with the two horns like a lamb indicates Freemasonry infiltrated into the interior of the Church, that is to say, ecclesiastical Masonry, which has spread especially among the members of the hierarchy. This Masonic infiltration, in the interior of the Church, was already foretold to you by me at Fatima" (June 13, 1989).

with its feet.

I was considering the ten horns it had, when suddenly another, a little horn, sprang out of their midst, and three of the previous horns were torn away to make room for it. This horn had eyes like a man, and a mouth that spoke arrogantly.

These four great beasts stand for four kingdoms which shall arise on the earth…

***The fourth beast** shall be a fourth kingdom on earth, different from all the others; It shall devour the whole earth, beat it down, and crush it.*
The ten horns shall be ten kings rising out of that kingdom; another shall rise up after them, different from those before him, who shall lay low three kings. He shall speak against the Most High and oppress the holy ones of the Most High, thinking to change the feast

The aim of Masonry is not to deny God, but to blaspheme Him… *Freemasonry counters with the diffusion of the seven capital vices…"*	*days and the law. They shall be handed over to him for a year, two years, and a half-year."*

Nos cum Prole pia benedicat Virgo Maria